

An Attempt To Listen To God On
Survey of The Gospel of Luke

By

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Survey of The Gospel of Luke

The following is a compiling of material gathered from authors and teachers such as Scroggie, Gooding, Leckie, my father as well as countless hours of my own personal study. Without the privilege of having access to this material, much of what is written would never have been known.

The Author

- a) From Col. 4:10 there is the indication that Luke was a Gentile. This comes from the fact that in the passage, six people divided into two groups of three. The first group of three are of the circumcision and the second group, with whom Luke is mentioned, are separate. (This would indicate they were not Jewish)
- b) From Acts 27:2 & 4 it would also appear that he was Greek.
- c) Dr. Luke wrote both being a doctor (Col. 4:14), and a historian.
 - i) He gives us approximately 2456 words in the King James Version to tell all about the birth of the baby and the early years.
 - ii) An ideal characteristic of a doctor is good bedside manners. Luke was such for he spoke of compassion on three occasions. (ch 7:13; 10:33; 15:20)
- d) He is referred to directly on three occasions (Col. 4:14; Phlm. 24; 2 Tim. 4:11). These tell us that he was a doctor, a fellow laborer and with Paul in his last imprisonment.
- e) Indirectly he is referred to oftentimes in the Acts, in the sections where it says: "we". (Acts 16:10-17; 20:4-15; 21:1-18; 27:1; 28:16)
- f) There is a suggestion that Titus was his brother. (2 Cor. 8:18; 12:18)
- g) Luke is the only Gospel writer to document the events of Jesus to secular history (ch 2:1-2; 3:1) and tells of Herod's part in the crucifixion.
- h) It is a marvel of God's grace that He should take a man who was outside of Israel (Eph. 2:12) to write this gospel.
- i) The following church fathers recognized Luke as the author:
 - i) Irenaeus (c. 130-202)
 - ii) Clement of Alexandria (c. 150-215)
 - iii) Tertullian (c. 150-220)
 - iv) Origen (c. 185-254)
- j) As an historian he used his knowledge to add authenticity to his confirming of Theophilus mentioning:
 - i) Specific Roman emperors
 1. Caesar Augustus (ch 2:1)
 2. Tiberius Caesar (ch 3:1)
 - ii) He mentions specific political figures who by position or relationship were associated with Judea:
 1. Herod (ch 1:5)
 2. Cyrenius (ch 2:2)
 3. Pontius Pilate, Herod, tetrarch of Galilee, his brother Philip, tetrarch of Ituraea. . . and Lysanias, tetrarch of Abilene. (ch 3:1)
 - iii) He mentions specific religious leaders:
 1. Annas and Caiaphas being the high priests. (ch 2:2)
 - iii) He gives a detailed genealogy
 1. (ch 3:23-38)

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Why Was The Book Written?

- a) Luke and John both tell why they wrote their gospels:
 - i) Dr. Luke wrote to give assurance to Theophilus concerning the truths which he had heard. (Lk. 1:4 “know the certainty”)
 - ii) John wrote to prove that Jesus was the Christ, the Son of God. (Jn. 20:30-31)
 - 1. Both had a concern for the establishment of the saints.
 - 2. Both had a universal evangelical goal, the demonstration of the suitability of the Gospel for all humanity. John will speak of “the world”, “whosoever” (Jn. 3:16), and “Saviour of the world” (Jn. 4:42). Luke wrote for the Gentile world as will be seen.

When Was Luke’s Gospel Written?

The internal evidence indicates that it was written before the fall of Jerusalem in AD 70. (Lk. 19:41-42; 21:20-24; 23:28-31)

This Book Was Written Principally For The Greek Community But Not Exclusively.¹

- a) Luke not only wrote the gospel that bears his name but also the Acts. The gospel and the Gentiles is a major feature of both his writings.
- b) The universal perspective is first noted when Simeon said: “Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation which thou hast prepared in the presence of all peoples, a light for revelation to the Gentiles and for the glory of thy people Israel” (Lk. 2:29-32). This is the theme of Isaiah. "It is too light a thing that you should be my servant to raise up the tribes of Jacob and to restore the preserved of Israel; I will give you as a light to the nations, that my salvation may reach to the end of the earth" (Isa. 49:6-7). This is taken in a different context in Acts 13:47.
- c) He has a broad view of the need for the Gospel and writes concerning, Samaritans, Gentiles, Sinners, Poor, Outcasts, Women, and Children.
- d) His gospel
 - i) His writing will have a response among the cultured people as opposed to the fighting Romans who saw victory as the greatest asset. Greek culture emphasized two qualities:
 - 1. Human reason and intellect.
 - 2. Human culture and perfection.
 - 3. Luke lifts it to higher perfection, holy moral perfection.
 - ii) He will explain Jewish religious matters.
 - 1. The feast of unleavened bread - which is called the Passover.
 - iii) He will inform of Judean and Galilean places.
 - 1. Capernaum - a city of Galilee.
 - 2. Mount - which is called the Mount of Olives.
 - 3. He alone speaks of the Sea of Galilee as a lake.
 - iv) He will give the Greek equivalent to Jewish descriptions.
 - 1. Matthew will write of “Rabbi”; Luke will write “Master”
 - 2. Matthew will write of the “Scribes”; Luke of the “Lawyers”.

¹ The very fact that Luke emphasizes the “sign” indicates it was also for Jews, for they seek a sign (Matt.12:38; Matt 24:3; Jn. 2:18; 6:30; 1 Cor. 1:22). He is the only writer that speaks of a sign at the Lord’s birth, the “star” was never called a sign.

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3. Matthew will use the word “Multitude”; Luke will speak of “People”
 4. Matthew writes of the “Canaanite”; Luke of the “Zealotes”, which means zealot.²
 5. Matthew speaks of “Golgotha”; Luke of the “Skull”
- v) All Luke’s quotations are from the Septuagint, a Greek translation of the Old Testament.
- vi) In Luke’s writing there is a distinct absence of Hebrew words e.g., Abba, Sabbath, Emmanuel, Corban, Hosanna.
- e) The Acts
- i) One of the reasons Luke wrote the Acts was to inform why, and by what means God used the gospel to spread it to the Gentiles.
 1. Philip was sent to the desert to speak to the Ethiopian eunuch. (Acts 8:26-39)
 2. Peter was sent to Cornelius due to God’s communication through the vision of the sheet let down from heaven, and the messengers coming from Cornelius. (Acts 10:1-48)
 3. When Saul arrived in Damascus the Lord told Ananias that Saul was a “chosen vessel unto me, to bear my name before the Gentiles”. (Acts 9:15)
 4. The Jews rejected the gospel and Paul said: “we turn to the Gentiles”. (Acts 13:46)
 5. The Holy Spirit informed Paul that He was to be a “light of the Gentiles”. (Acts 13:47)
 6. When there was rejection of the gospel by the Jews at Corinth, Paul said: “Your blood be on your own heads; I am clean: from henceforth I will go unto the Gentiles”. (Acts 18:6)
 - ii) He is also an individualist, and this is understandable since he was a doctor, for they deal with patients on an individual basis. Therefore, he will write concerning:
 1. Named individuals:
 - (a) Zacharias, Elizabeth, Mary, Simeon, Anna, Martha, Mary, Simon, Levi, John the Baptist, Zacchaeus, Cleopas, Simon the Cyrenian, Joseph of Arimathaea
 2. Unnamed individuals:
 - (a) The centurion, the widow of Nain
 3. His parables deal with the individualism
 - (a) The lost sheep, coin, son; all deal with individuals (Lk. 15)
 - (b) The rich man and Lazarus
 - (c) The good Samaritan

The Authenticity Of The Writing

John and Luke were very careful to tell of research or experiences. John informs his readers that there was an eye witness (ch 19:35). Luke informs his readers that his material came from accurate research among many witnesses. Some of these were:

- a) Mark, in using 368 of his verses. 32% of Luke is from Mark.
- b) 54% of his book is from eyewitness and others.
- c) References to Herod’s Court (ch 3:19) and from Joanna (ch 8:3) from where material could have come
- d) Paul and Luke were together in the house of Philip, the evangelist, staying many days. (Acts 21:8-10)
- e) They were visited by the Christian prophet Agabus (Acts 21:10). He was among those who came from Caesarea, Cyrus who was originally a member of the Jerusalem church (Acts 25:22, 27, 40; 16:10).

² The expression: “Simon called Zealotes”, is translated: “Simon who is called / named the Zealot” in ASV, Darby, Montgomery’s translation, NKJV and Websters.

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- f) Dr. Luke was in personal contact with eyewitnesses therefore, he had very valuable opportunities when he was with the saints in Palestine, especially at Caesarea and Jerusalem (Acts 21–27:2). Dr. Luke was present when Paul was interviewed with James the brother and others. (Acts 21:18)
- g) He gives facts that could be verified. (ch 1:2)
 - i) Mentioning specific cities:
 1. Nazareth (ch 1:26)
 2. Capernaum (ch 4:23)
 3. Nain (ch 7:11)
 4. Jerusalem (ch 17:11)
 5. Jericho (ch 18:35)
 - ii) He mentions specific individuals of specific Jewish families:
 1. Zacharias of the course of Abia (ch 1:5)
 2. Elizabeth, a daughter of Aaron (ch 1:5)
 3. Mary, who was espoused to Joseph (ch 1:27)
 4. Simeon (ch 2:25) and Anna, daughter of Phanuel (ch 2:36)
 5. John (ch 3:2)

The Presentation Of Christ

- a) “Ministers of the Word” (ch 1:2), that is Christ, thus the book is written to show the Lord as the Living Revealer of the Person, Power, Prerogatives and Purposes of God. It shows a perfect man because He is a man who is all that God intended man to be, a man becoming to God.
- b) Luke records nine prayers of Jesus, seven of which are mentioned in none of the other gospels. They are:
 - i) At the baptism. (ch 3:21)
 - ii) After a day of miracles. (ch 5:15-16)
 - iii) Before choosing the disciples. (ch 6:12)
 - iv) Before the first prediction of his death. (ch 9:18-22)
 - v) At the Transfiguration. (ch 9:29)
 - vi) On the return of the seventy. (ch 10:17-21)
 - vii) Before teaching the disciples how to pray. (ch 11:1)
 - viii) At Gethsemane. (ch 22:39-49)
 - ix) On the cross. (ch 23:34, 46)
- c) Luke records that:
 - i) On at least one occasion:
 1. The Lord withdrew into the desert to pray. (ch 5:16)
 2. Spent the whole night in prayer. (ch 6:12)
- d) Luke records two of Luke's unique parables dealing with prayer:
 - i) The friend at midnight. (ch 11:5-13)
 - ii) The persistent widow (ch 18:1-8). (See also the Pharisee and the tax collector, ch 18:9-14)
- e) Luke alone informs us that:
 - i) Jesus prayed for Peter. (ch 22:31-32)
 - ii) Exhorted the disciples to pray at Gethsemane. (ch 22:40)
 - iii) He prayed for his enemies. (ch 23:34)
 - iv) Prayed for himself. (ch 22:41)
- f) Luke informs us that the Lord had times of solitude:
 - i) A lonely place. (ch 4:42; 9:10)
 - ii) Apart to Bethsaida. (ch 9:10)
 - iii) At night He went out and abode in the Mount of Olives (ch 21:37)

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- g) Of the 1149 verses in this book, 586 or 51% contain words spoken by the Lord.
- vii) Hebrews will take up the theme of the priesthood of Christ and His place of functioning. (Heb. chs 2, 4, 5, 7, 9)
1. Luke reveals to us His qualifying to be our High Priest.
 - (a) In the Old Testament, trained for 3 years, Christ for 33 years.
 - (i) The glory of His training in scope.
 - (ii) The glory of His training in its perfection. He never had to be retaught.
 - (iii) Illus. A painter, etc., imagine the first time being given a job and doing it perfectly.
 - (iv) Ultimately, having learned obedience, having been made perfect, he was fully qualified.
 - (v) When does He start functioning as a priest for us?
 - (b) He must be a man, made like unto his brethren. (Heb. 2:17)
 - (i) Tempted as we are. (Lk. 4:1-13; Heb. 4:15)
 - (ii) Touched with our infirmities. (Lk. 4:14; 19:27; Heb. 4:15)
 - (iii) He must be a man. (Heb. 5:1, 4, 7)
 - (iv) He must have compassion. cp Heb. 5
 - (c) What a wonderful Priest.
 - i) Universal in His interests yet in the individual and women.
 - ii) Having the sympathy of a physician.
 - iii) Therefore, understanding and compassionate, a man of experiences.
 - iv) He was perfect in every development of His apprenticeship.
 - v) As priest He is also a judge.
 - vi) And a Physician.

The Style Of Writing

- a) His Writing Is Orderly
- i) Being a doctor, Luke writes: "in order" (ch 1:3), calling it a treatise (Acts 1:1), but what sort of order?
 1. Thematic? Geographical? Moral? Chronological? From Acts 1:1, "all that Jesus began to do and to teach". It appears to follow that order with the activity of the Lord predominant in the recordings of the Lord's ministry, and the doings in the second recording.
 - ii) The book is written in chronological order, but in ch 9:51- ch 18:10, it is also topical order.
 - iii) In ch 2 we see another order, the higher order of God working behind the scenes.
 1. In verse two the governmental ordering of God.
 2. In verse four the patriarchal ordering of God.
 3. In verse five the matrimonial ordering of God.
 4. In verse six the miraculous providential ordering of God.
 - iv) Notice the order in which things are written: "both to do and to teach".
 - v) There must be a defining of the word "all", for in John 21:25: "There are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written". Clearly then, Dr. Luke meant us to understand that his writing had included "all" the major necessary facts for the fulfilling of his theme.
- b) A Universal Perspective
- i) Luke will present that the gospel is for all men. While not giving the words of the commission in Matt. 28:18-20, Dr. Luke uses:
 1. The Old Testament to endorse it:
 - (a) His two illustrations from the Old Testament indicate this.
 - (i) The widow of Zarephath and Naaman the Syrian. (ch 4:25-27)
 - (ii) The angelic message to proclaim it. (Ch 2:10)
 2. To all men. (ch 2:14)
 3. The words of Simeon who said the Lord would be a Light for the Gentiles. (ch 2:32)

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- ii) John preached that, "all mankind will see God's salvation" (Isa. 40:3-5; Lk. 3:4-6), and proved it by those who came to hear the message (ch 3:7-14).
- iii) He puts the Samaritans on par with the Jews. (ch 9:54; 10:33; 17:16)
- c) His Characteristics As A Physician:
 - i) A doctor must be interested in the individual and Luke mentions the following:
 1. Zachariah, the priest, with his wife Elizabeth. (ch 1:13)
 2. Mary, the mother of our Lord, and Joseph her betrothed. (ch 2:4-5)
 3. Mary and Martha but no mention of Lazarus. (ch 10:38-42)
 4. Joanna and Susanna. (ch 8:3)
 5. Levi. (ch 5:29)
 6. Mary Magdalene. (ch 8:2)
 7. Zacchaeus the tax collector. (ch 19:2)
 8. The two on the road to Emmaus. (Ch 24:13-31)
 - d) A doctor will be interested in conception, birth and little children.
 - i) He alone tells of the circumstances surrounding the conception, birth and development of John and the Lord.
 - ii) Twice over he mentions "only", in which one can feel tenderness (ch 7:12, 8:42, 9:38)
 - iii) He alone tells of the children being brought to Jesus and will speak of "infants".
 - e) He is interested in who is married to whom, thus he will speak of "wife".
 - i) Zacharias speaks of "my wife". (ch 1:18)
 - ii) Simon's wife. (ch 4:38)
 - iii) Wife of Chuza. (ch 8:3)
 - iv) Lot's wife. (ch 17:32)
 - f) His heart sensitivity to the outcasts of society:
 - i) The woman who was a sinner. (ch 7:37)
 - ii) The thief on the cross. (ch 23:9)
 - g) Being sensitive to the financially oppressed he will speak of money frequently, for instance:
 - i) The two debtors. (ch 7:41)
 - ii) The rich fool. (ch 12:20)
 - iii) The tower builder. (ch 14:28)
 - iv) The lost piece of silver. (ch 15:8)
 - v) The unjust steward. (ch 16:6-7)
 - vi) The rich man and Lazarus. (ch 16:19)
 - vii) Two pence. (ch 10:35)
 - viii) Money. (ch 9:3; 19:15, 23; 22:5)
 - ix) John the Baptist, in Luke's account, warns tax collectors against extortion and soldiers against discontentment with their pay. (ch 3:13)
 - x) At Nazareth, Jesus proclaims good tidings to the "poor". (ch 4:17-21)
 - h) He will have a sympathetic heart:
 - i) He will notice the sorrow or bereavement therefore speaks constantly about "only" and "death".
 1. Only:
 - (a) Jairus' only daughter. (ch 8:42)
 - (b) Widow of Nain's only son. (ch 7:12)
 2. Death and dying.
 3. The death of:
 - (i) A little girl. (ch 8:49)
 - (ii) A young man. (ch 7:12)

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- (iii) A poor man. (ch 16:12)
- (iv) A rich man. (ch 16:12)
- (v) Those who died when the tower of Siloam fell. (ch 13:4)
- (vi) The decease of the Lord. (ch 9:31)

Medical Terminology

- a) Being a physician, Luke will automatically use medical terminology, the following being the ones I am aware of:
 - i) “Eyewitnesses”, “autoptes”, the word from which we get autopsy, which means “to look into”
 - ii) Where Matthew and Mark speak of a fever³ (Matt. 8:14; Mk 1:30), Luke, being a physician, will call it a “high fever” (Lk. 4:38). The word indicates a continuous defiantly severe fever. Hobart, in his “Medical language of Luke”, quotes Galen who divided the fevers into high and low, or great and small.
 - iii) Luke will speak of the leprous man as: “full of leprosy”. (Lk. 5:12)
 - iv) When Jesus said how difficult it was for a camel to go through the eye of a needle; Matthew and Mark call it a surgical needle (βελόνης, belones). (Matt. 19:24; Mk. 10:25; Lk. 18:25)
 - v) Jesus’ burial cloth was like a medical bandage (ὀθόνιον, othonion) (Lk. 24:12).
 - vi) When a distraught father begged Jesus to, “look (ἐπιβλέπω, epiblepō) upon my son,” Luke used a term that was also used of a physician seeing a patient (Lk. 9:38).
 - vii) Here a demon was said to: “throw down (ῥήσσω, rhēssō) a boy,” Luke used the medical word for convulsions (Lk. 9:42).
- b) He will also make observations the “layman” would not make.
 - i) Matthew and Mark will speak of the withered hand but Luke tells that it was his right hand”. (Matt. 12:10; Mk 3:1; Lk. 6:6)
 - ii) Malchus’ *right* ear was severed (Lk. 22:50; Matt. 26:51; Mk. 14:47). Luke alone tells of:
 1. The raising of the widow of Nain’s son and says he “sat up” (Lk. 7:15)
 2. The raising of Jairus’ daughter and of the Lord saying: “Give her meat”. (Lk. 8:55)
- c) He will also give a change of emphasis.
 - i) Regarding the woman with the issue in Mark, the emphasis is on the inability of the doctors but in Luke it is on the non responsiveness of the woman. (Mk. 5:26; Lk. 8:43)
- d) Major theme, the preparation of Christ for Priesthood
 - i) Luke begins with a temple scene, with a religious activity, and ends with the Lord lifting His hands in blessing, a religious posture, thus both indicating priesthood and a place to function. Keys

Words And Phrases

Word or Clause	Occurs in Number of verses	First Occurrence	Last Occurrence
Son of man	26	Ch 5:24	Ch 24:7
Pray/ ing / ed	25	Ch 1:16	Ch 22:46
Death/ death/ decease/ dying	30	Ch 1:79	Ch 22:46
Fear not	8	Ch 1:13	Ch 18:4

³ The Greek word is only used in these two instances in the N T, and comes from a word which means: “ to be on fire”.

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Word or Clause	Occurs in Number of verses	First Occurrence	Last Occurrence
Rebuke /d	10	Ch 4:35	Ch 23:40
Loud voice	6	Ch 1:42	Ch 23:46
Afar off	5	Ch 16:23	Ch 23:49
Joy/ rejoice/ ed/ ing	21	Ch 1:14	Ch 24:52
Authority	8	Ch 4:36	Ch 22:25
Power	17	Ch 1:17	Ch 24:49
Astonished/ amazed/ wondered	15	Ch 2:47	Ch 24:41
Only	6	Ch 4:8	Ch 24:18
A certain. . .	32	Ch 1:5	Ch 23:19
Kingdom of Heaven	0		
Kingdom of God	32	Ch 4:43	Ch 23:51
Woman	18	Ch 4:26	Ch 22:57
Great	35	Ch 1:15	Ch 24:52
Sign	6	Ch 2:12	Ch 21:7
Weep/ wept/ weeping/ mourn	12	Ch 6:21	Ch 22:62
Forgive/ ness/ing	13	Ch 5:20	Ch 23:34
Angel/ s	24	Ch 1:11	Ch 24:23

Data Which Is Peculiar To Luke

- a) He has:
 - i) 312 words that are peculiar to Luke
 - ii) 631 verses that are peculiar to Luke
 - iii) 7 miracles that are peculiar to Luke
 - iv) 19 parables that are peculiar to Luke

- b) Major feature of Luke is progressive development by using:
 - i) The expression “and it came to pass” (40 verses)
 - ii) The markers of specific time
 - iii) The markers of movement

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c) The expression, “and it came to pass” is followed by the following phrases:

Quotation	Reference	Quotation	Reference
While he executed the priest’s office before God.	Ch 1:8	As they departed from him	Ch 9:33
As soon as the days of his ministration were accomplished	Ch 1:23	That on the next day, when they were come down from the hill	Ch 9:37
When Elizabeth heard the salutation of Mary.	Ch 1:41	When the time was come that He should be received up	Ch 9:51
That on the day they came to circumcise the child.	Ch 1:59	That, as they went in the way, a certain man said unto him.	Ch 9:57
In those days there went out a decree from Caesar Augustus.	Ch 2:1	As they went He entered into a certain village.	Ch 10:38
As the angels were gone away from them into heaven.	Ch 2:15	That, as He was praying in a certain place	Ch 11:1
That after three days they found him in the temple.	Ch 2:46	When the devil was gone out, the dumb spake	Ch 11:14
That Jesus also being baptized, and praying.	Ch 3:21	As He spake these things, a certain woman of the company lifted up her voice.	Ch 11:27
That as the people pressed upon him to hear the word of God.	Ch 5:1	As He went into the house of one of the chief Pharisees to eat bread	Ch 14:1
When He was in a certain city, behold a man full of leprosy.	Ch 5:12	The beggar died, and was carried by the angels.	Ch 16:22
A certain day, as He was teaching.	Ch 5:17	As He went to Jerusalem, that He passed through the midst of Samaria and Galilee	Ch 17:11
On the second Sabbath after the first.	Ch 6:1	As He was come nigh unto Jericho	Ch 18:35
Also on another sabbath, He entered into the synagogue and taught.	Ch 6:6	That when He was returned, having received the kingdom	Ch 19:15
In those days, He went out into a mountain to pray	Ch 6:12	When He was come nigh to Bethphage and Bethany	Ch 19:29
The day after, He went into a city called Nain.	Ch 7:11	That on one of those days, as He taught the people	Ch 20:1
Afterward, He went throughout every city and village	Ch 8:1	As they were much perplexed	Ch 24:4

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Quotation	Reference	Quotation	Reference
On a certain day, He went into a ship with his disciples	Ch 8:22	That, while they communed together and reasoned	Ch 24:15
That when Jesus was returned to the people they received Him gladly.	Ch 8:40	As He sat at meat with them	Ch 24:30
As He was alone praying, his disciples were with him	Ch 9:18	While He blessed them, He was parted from them, and carried up into heaven.	Ch 24:51
About eight days after these sayings.	Ch 9:28		

d) The markers of development in time mentioned in Luke are as follows:

Quotation	Reference	Quotation	Reference
In the days of Herod the King of Judea	Ch 1:5	He was twelve years old	Ch 2:42
And it came to pass while	Ch 1:8	A day's journey	Ch 2:44
Hid herself five months	Ch 1:24	After three days	Ch 2:46
In the sixth month	Ch 1:26	Fifteenth year	Ch 3:1
Full time had come	Ch 1:57	Jesus began to be about 30 years	Ch 3:23
The eighth day	Ch 1:59	Forty days tempted of the devil	Ch 4:2
In those days	Ch 2:1	When they were ended	Ch 4:2
The days were accomplished	Ch 2:6	The second sabbath after the first	Ch 6:1
The eight days were accomplished	Ch 2:21	On the next day	Ch 9:37
The days of her purification were accomplished	Ch 2:22	The Sabbath drew on	Ch 23:54
Every year to the Passover	Ch 2:41		

e) The markers of place and movement:

- i) This is interesting to notice that Luke does not mention the early life or passive movements of the Lord, but waits until He is a grown man and after He has been baptized.
- ii) From this point on there's constant reference to the places the Lord went, and the journeys he took.

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Quotation	Reference	Quotation	Reference
Jesus returned in the power of the Spirit into Galilee.	Ch 4:14	On the next day.	Ch 9:37
And He came to Nazareth.	Ch 4:16	Coming down from the hill.	Ch 9:37
And He passing through the midst of them went his way, and came to Capernaum.	Ch 4:30-31	And it came to pass, as they went, that He entered into a certain village.	Ch 10:38
And in the synagogue there was a man.	Ch 4:33	He was teaching in one of the synagogues.	Ch 13:10
And he arose out of the synagogue, and entered Simon's house	Ch 4:38	And it came to pass, as He went into the house of one of the chief Pharisees to eat bread.	Ch 14:1
And when it was day, He departed into a desert place.	Ch 4:42	And it came to pass, as He went to Jerusalem, He passed through the midst of Samaria and Galilee.	Ch 17:11
And he preached in the synagogues of Galilee.	Ch 4:44	It came to pass, as He was come nigh unto Jericho	Ch 18:35
He stood by the lake of Gennesaret.	Ch 5:1	And Jesus entered and passed through Jericho.	Ch 19:1
And it came to pass, when He was in a certain city.	Ch 5:12	When He was come nigh to Bethphage and Bethany, at the mount called the mount of Olives.	Ch 19:29
And He withdrew himself into the wilderness, and prayed.	Ch 5:16	And when He was come nigh, even now at the descent of the mount of Olives.	Ch 19:37
He went through the corn fields.	Ch 6:1	And He went into the temple.	Ch 19:45
And it came to pass also on another sabbath, He entered into the synagogue.	Ch 6:6	And when the hour was come, He sat down, and the twelve apostles with Him.	Ch 22:14
And it came to pass in those days, that He went out into a mountain to pray.	Ch 6:12	And He came out, and went, as He was wont, to the mount of Olives.	Ch 22:39
He departed and entered into Capernaum.	Ch 7:1	And they took him, and led him, and brought Him into the high priest's house.	Ch 22:54
He went to the city called Nain.	Ch 7:11	And the whole multitude of them arose, and led him unto Pilate	Ch 23:1

Survey of The Gospel of Luke

Quotation	Reference	Quotation	Reference
He went into the Pharisee's house.	Ch 7:36	He sent him to Herod.	Ch 23:7
He went throughout every city and village.	Ch 8:1	Sent him again to Pilate.	Ch 23:11
On a certain day, He went into a ship and said, let us go over unto the other side.	Ch 8:22-23	And as they led him away.	Ch 23:26
And they arrived at the country of the Gadarenes.	Ch 8:26	And when they were come to the place, which is called Calvary.	Ch 23:33
Jesus returned.	Ch 8:40	And begged the body of Jesus, and he took it down, and wrapped it in linen, and laid it in a sepulchre.	Ch 23:52-53
And when He came into the house.	Ch 8:51	Jesus himself drew near	Ch 24:15
He went privately into a desert place belonging to the city called Bethsaida.	Ch 9:10	Jesus himself stood in the midst of them.	Ch 24:36
About eight days after these sayings, He went up into a mountain.	Ch 9:28		

The Miracles

Of the miracles peculiar to Luke, five have to do with healing

- a) The draught of fishes. (ch 5:1-11)
- b) The raising of the widow's son. (ch 7:11-17)
- c) The healing of the woman with the infirmity. (ch 13:10-13)
- d) The healing of the man with dropsy. (ch 14:1-6)
- e) The cleansing of the ten lepers. (ch 17:11-19)
- f) The healing of Malchus' ear. (ch 22:49-51, we know his name was Malchus from Jn. 18:10) Parables in Luke

Parables In Luke

Parables peculiar to Luke's gospel are all found in that which is called "The Travel Narrative, with the exception of the parable concerning the two debtors (ch 7:36-50). Concerning the narrative of the rich man and Lazarus there is much discussion, "Is it a real incident or a parable?" Many spiritual individuals come down on both sides. The inclusion of it here is not an endorsement of it being a parable, but giving it the benefit of the doubt.

- a) The other parables are:

Parable	Reference	Parable	Reference
The good Samaritan	Ch 10:30-37	The lost sheep	Ch 15:1-7
The inopportune friend	Ch 11:5-8	The lost coin	Ch 15:8-10

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Parable	Reference	Parable	Reference
The rich fool	Ch 12:13-21	The prodigal son and the brother	Ch 15:11-32
The servants who watched	Ch 12:35-38	The unjust steward	Ch 16:1-13
The faithful steward	Ch 12:41-48	The rich man and Lazarus	Ch 16:19-31
The barren fig tree	Ch 13:6-9	The unprofitable servants	Ch 17:7-10
The chief seats	Ch 14:7-11	The unrighteous judge	Ch 18:1-8
The great supper	Ch 14:16-24	The Pharisee and the publican	Ch 18:9-14
The unfinished tower	Ch 14:28-30	The parable of the pounds	Ch 19:11-27
The unfought war	Ch 14:31-32		

Old Testament In Luke, Quotations And References

Luke	O T Reference	Luke	O T Reference	Luke	O T Reference
1:5	1 Chron. 24:10, 19	5:14	Lev. 14:4-22	16:18	Deut. 14:1-4
1:8-10	Lev. 16:17	6:25	Isa. 65:13	17:14	Lev. 14:2-4
1:15	Num. 6:3	6:3-4	1 Sam. 21:6	17:26	Gen. 6:11-13
1:17	Mal. 4:5-6	7:22	Isa. 35:5, 6	17:27-29	Gen. 19:24
1:32	Isa. 9:7	7:27	Mal. 3:1	18:20	Ex. 20:12-16
1:33	Dan. 2:44	8:9, 10	Isa. 6:9-10	19:46	Isa. 56:7
1:37	Gen. 18:14	9:54	2 Kgs. 1:10, 12	19:44	1 Kgs. 9:7-8
1:46-55	1 Sam. 1:11	10:26-27	Deut. 6:5	20:8	Isa. 5:1-2
1:68-79	Ex. 3:16; 4:31	10-27	Lev. 19:18	20:18	Dan. 2:34-35
1:69	Psa. 132:17	10:15	Isa. 14:13-15	20:28	Deut. 25:5
2:21	Gen. 17:12	10:19	Psa. 91:13	20:37	Ex. 3:1-6
2:22	Lev. 12:6	10:28	Lev. 18:5 Ezek. 20:11	20:42	Psa. 110 :1
2:23	Ex. 34:19	11:30	Jon. 1:17	21:26	Isa. 34:4
2:24	Lev. 12:8	11:31	1 Kgs. 10:1	21:25	Isa. 13:10
2:30	Isa. 52:10	11:32	Jon. 3:5-10	23:31	Ezek. 20:47

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Luke	O T Reference	Luke	O T Reference	Luke	O T Reference
2:32	Isa. 9:2; 49:6	11:51	Gen. 4:8 2 Chron. 24:20-21	22:37	Isa. 53:12
3:4	Isa. 40:3	12:53	Mic. 7:6	23:30	Isa. 2:19 Hos. 10:8
4:4	Deut. 8:3	13:27	Psa. 6:8	23:34	Psa. 22:18
4:8	Deut. 6:13	12:20	Eccles. 9:12	23:35	Psa. 22:7, 17
4:10-11	Psa. 91:11, 12	13:19	Dan. 4:12	23:46	Psa. 31:5
4:12	Deut. 6:16	13:27	Psa. 6:8	23:49	Psa. 38:11
4:18, 19, 21	Isa. 61:1-2	13:34	Various	24:27	Gen. 3:15; Num. 21:9; Psa. 132:11; Isa. 7:14; Dan. 9:24.
4:25-26	1 Kgs. 17:1, 9	14:10	Prov. 25:6-7	24:46	Isa. 53:2
4:27	2 Kgs 5	14:11	Prov. 15:33		

In Connection With Other New Testament Books

The Gospels

a) No. 1

- i) Matthew: His qualifying for Kingship
- ii) Mark: God as the worker
- iii) Luke: His qualifying for priesthood
- iv) John: God as the sent servant

b) No. 2

- i) Matthew deals with the past, showing the fulfillment of prophecies.
- ii) Mark deals with the present, by the use of, “immediately”, “forthwith”, “anon”, “straightway”.
- iii) Luke deals with death.
- iv) John deals with eternity.

c) No. 3

- i) Mark and Luke, both are pointers to Hebrews
 - (a) Mark ends with the Lord sitting. Hebrews begins with that.
 - (b) Luke ends with Christ blessing in priestly capacity. That is the theme in Hebrews.

d) No. 4

- i) Luke and the Acts of the Apostles

Gospel	Acts
To Theophilus	To Theophilus

Survey of The Gospel of Luke

Gospel	Acts
People waiting for Messiah	People waiting for the Holy Spirit - begins
Ends with Christ entering His unfinished work in Heaven	Ends with Paul and his unfinished work on earth
The life of the Person of Christ	Preaching concerning the Person of Christ
Two people raised to life	Two people raised to life
Universality of the gospel	Universality of the gospel
Meal offering Lev. 2	Meal offering Lev. 23

Structure

a) Structure 1

- i) Luke has what is commonly known as a Travel Narrative from ch 9:51 to ch 18:14, depicting the movement of Jesus from Galilee to Jerusalem. This is Luke's special modification of the synoptic structure. In this portion, Luke not only includes much material which is unique to his gospel, but arranges his material in such a way as to focus attention on Jerusalem as a preparation for the passion (death) narrative.

b) Structure 2

- i) The private or personal life of Christ with those who are his own physically.
 1. Presentation
 - (a) Beginning of earthly intercessory work.
 2. The public life of Christ by:
 - (a) Power
 - (b) Proclamations
 - (c) Passion
 3. The private or personal life of Christ with those who are His spiritually.
 - (a) Presentation
 - (i) Beginning of His heavenly intercessory work.
 4. The public life of Christ by power
 - (a) Releasing from demon powers
 - (i) The release of the man with the unclean spirit. (ch 4:33–37)
 - (ii) The healing of the demonic boy. (ch 9:38–43)
 - (iii) The releasing of the demoniac. (ch 8:26–39)
 - (iv) The healing of the deaf and dumb demonic. (ch 11:14)
 - (v) The healing of the woman who had the spirit of infirmity. (ch 13:10–17)
 - (b) Being made whole from physical deformities
 - (i) The healing of the paralytic. (ch 5:18–26)
 - (ii) He healed the man with a withered hand. (ch 6:6–11)
 - (iii) The healing of the blind men near Jericho. (ch 18:35–43)
 - (iv) The healing of Malchus' ear. (ch 22:49–51)
 - (v) Healing from physical illnesses. (ch 4:40, 6:17)

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- (c) The healing of the leper. (ch 5:12–16)
 - (i) Healing of Simon's mother-in-law. (ch 4:38–39)
 - (ii) The healing of a servant of the centurion. (ch 7:1–10)
 - (iii) Cleansing of the ten lepers. (ch 17:11–19)
- (d) Power over creation
 - (i) The draught of fishes. (ch 5:1–11)
 - (ii) The stilling of the storm. (ch 8:22–25)
 - (iii) The feeding of the five thousand. (ch 9:12–17)
- (e) Raising from the dead
 - (i) Raising the widow's son, bracket 7:11–17)
 - (ii) The healing of Jairus' daughter. (ch 8:43–48)
- 5. The public life of Christ by Proclamation
 - (a) One way the proclamations of the Lord can be divided is into:
 - (i) Discourses:
 - a. In the synagogue at Nazareth. (ch 4:17-21)
 - b. He taught the people. (ch 5:3)
 - c. Blessed are ye. (ch 6:20-49)
 - d. The Lord's critique of John. (ch 7:24-28)
 - e. The Lord's critique of that generation. (ch 7:31-35)
 - f. The parable of the sower. (ch 8:4-18)
 - g. The Son of Man must go to Jerusalem. (ch 9:21-27)
 - h. The man who fell among thieves. (ch 10:30–37)
 - i. The message on prayer. (ch 11:2–36)
 - j. Understood cleansing. (ch 11:39–12:12)
 - k. Two possessions. (ch 12:15-34)
 - l. The prodigal son. (ch 15:3–16:13)
 - m. True justification. (ch 16:15–17:10)
 - n. The true meaning of the kingdom of God and how it will come. (ch 17:20-24)
 - o. The Lords approaching death. (ch 18:31–34)
 - p. Parables concerning the kingdom and misunderstanding of time. (ch 19:11–28)
 - q. Coming judgment on Jerusalem. (ch 19:42–44)
 - r. The Lord's condemnation of the religious leaders. (ch 20:2–18)
 - s. Render to Caesar the things that are Caesar's. (ch 20:23–25)
 - t. The truth concerning the world to come. (ch 20:35–47)
 - (ii) The Critical challenges from the Pharisees:
 - a. Why do your disciples eat with publicans and sinners and His answer. (ch 5:30-39)
 - b. Why do ye that which is not lawful, and answer. (ch 6:2-5)
 - c. If this man were a prophet He would know. (ch 7:39)
 - d. And who is my neighbor? (ch 10:29)
 - e. This man receives sinners and eateth with them. (ch 15:2)
 - f. The Pharisees derided him. (ch 16:14)
 - g. When will the kingdom of God come? (ch 17:20)
 - h. By what authority doest thou these things? (ch 20:2)
 - i. Should we give tribute to Caesar, or no? (ch 20:20–22)
 - j. Whose wife will she be in the resurrection? (ch 20:28)
 - (iii) Convicting challenges from the Lord:
 - a. Is it lawful to do good on the Sabbath? (ch 6:9)
 - b. Which of them will love him most? (ch 7:42)
 - c. Is it lawful to heal on the Sabbath day? (ch 14:3)

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- (iv) Genuine questionings, and parables.
 - a. Art thou he that should come? or look we for another? (ch 7:19)
 - b. Who is this that forgiveth sins also? (ch 7:49)
 - c. What might this parable be? (ch 8:9)
 - d. Whom do men say that I am? Whom do ye say that I am? (ch 9:18-19)
 - e. What shall I do to inherit eternal life? (ch 10:25)
 - f. Good Master, what shall I do to inherit eternal life? (ch 18:18)
 - g. Who then can be saved? (ch 18:26)

- (v) Genuine declarations and requests
 - a. Lord, teach us to pray. (ch 11:1)
 - b. Master, rebuke my disciples. (ch 19:39)

- vi) Narrative sections:
 - a. Ch 9:1-10
 - b. Ch 10:1-16
 - c. Ch 21:1-4)

- 6. Geographically
 - (a) Jerusalem, Bethlehem & Nazareth (ch 1:5 - 2:52)
 - (b) Galilee (ch 4:14 - 9:50)
 - (c) En route to Jerusalem (ch 9:51 - 19:44)
 - (d) Jerusalem (ch 19:45 - 24:49)
 - (e) Bethany (ch 24:50-51)

- 7. Historically
 - (a) 1:5 - 2:39 - 15 months approx.
 - (b) ← v. 40 covers a period of 12 years
 - (c) 2:41 - 52 - Christ 12th year
 - (d) ← 18 years
 - (e) 3:1 - 23 - Christ about 30 years
 - (f) 4:1 - 24: - 3 years

**May God grant us good understanding as He, by His Holy Spirit, deigns to guide us into all truth.
John 16:13**

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